Periodicals

July, 1933 THE FIFTEEN CENTS

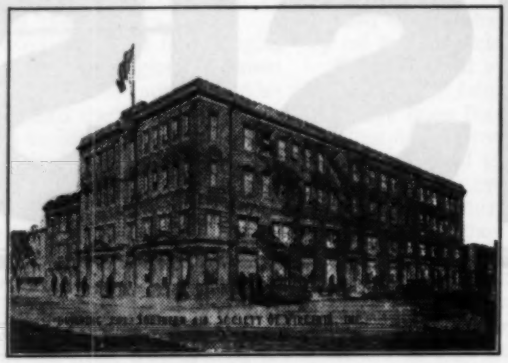
JUN

THE CRISIS

A RECORD OF THE DARKER RACES

FLINT-GOODRIDGE HOSPITAL • MAX YERGAN

OUR CLASS STRUGGLE • HISTORY OF THE NEGRO



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THE CRISIS

REG. U. S. PAT. OFF.

A Record of the Darker Races

W. E. Burghardt Du Bois, *Editor and Manager*

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AS THE CROW FLIES

By the bye, did not the League of European white nations tell Japan to stop fighting some months ago?

•

The whole white South have got their itching palms stretched out toward Washington for flood control, food relief, cotton reimbursement and anything which they can get for nothing, just as they did under Wilson of blessed memory.

•

When they cut down our useless and impudent navy, we suggest that the distinguished murderer from Honolulu be kicked out first.

•

Who pays sales taxes? Families with incomes of $3,000 and less spend $15 and save $1, while persons who have a million or more dollars income a year spend $1 and save $12.

•

When the 75 persons who had an income of a million dollars or more in 1931 had paid their income and surtax, they had only an average income of $1,822,738. My God! This is robbery.

•

Liberty, Equality, Fraternity! Some one suggests these are all old stuff and suggests Determination, Law and Authority! We propose Theft, Lies and Force.

•

The stupidity of American whites beats hell. They let their Morgans and Mitchels bribe and buy their rulers. They let clerks and stenographers pay their taxes. They let laborers and Negroes starve; while they sit around helplessly and ask what Roosevelt is going to do next.

•

We had our suspicions when the American Car and Foundry Company was made Secretary of the Treasury. We might as well have kept the old Aluminum Trust.

•

What this nation really needs is to learn to read and write.

•

Do you note how mild and sweet and understanding the Press is in the case of Friend Morgan? It couldn't be that in buying up presidents, cabinet officers and senators, he has bribed a newspaper or so? Oh, no, no, he couldn't do nothing like that!

•

What does it mean when you give a friend $40 worth of goods for $32? Why it means you give him $8 and you expect him to return $8. In fact, if you are a Financier, you'll probably expect $800. Which is Sound Business and Rugged Individualism.

•

We like Raskob's frank and ingenious letter: "I appreciate deeply, dear Morgan, the bunch of profits you handed me for nothing. I hope the election of Smith, with me as Postmaster General, will give me an opportunity to reciprocate."

•

Freedom of the Press? My God! We haven't had a free press for so long that we have forgotten that Dana ever edited The *Sun* or Greeley The *Tribune*. We're mentally hog-tied by The *Morning Newspaper* and razzed, banged and hypnotized by The *Evening Journal*. This is what keeps us so damned intelligent.

•

And Gandhi lives, thank God! We'd like to see Bishop Manning fast for about 6 months.

•

And do you notice how "quiet" India is? Well, it's not for nothing that England controls the cable service.

THE CRISIS *was founded in* 1910. *It is published monthly at* 69 *Fifth Avenue, New York, N. Y., by Crisis Publishing Company, Inc., and is the official organ of the National Association for the Advancement of Colored People. The subscription price is* $1.50 *a year or* 15c *a copy. Foreign subscriptions* $1.75. *The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while* THE CRISIS *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November* 2, 1910, *at the post office at New York, N. Y., under the act of March* 3, 1879, *and additional second class entry at Albany, N. Y.*

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The next session begins September 19, 1933.

Address:—**THE DEAN OF THE SEMINARY, Lincoln University at Lincoln University, Pa.**

Flint Goodridge Hospital

By R. B. ELEAZER

NEW ORLEANS properly takes pride in many of its institutions, but in none with greater right than in the New Flint Goodridge Hospital. For this there are several obvious reasons:

1. Flint Goodridge Hospital is distinctly a product of community cooperation — intelligent, high-minded, and generous. Cooperation in such an enterprise is distinctly creditable to any community. Toward its total cost, 4,200 citizens of New Orleans, 1,200 of them white and 3,000 colored — subscribed $309,000, and have already paid in approximately a quarter of a million. As an evidence of social conscience and of broad constructive philanthropy, Flint Goodridge Hospital is an institution to be proud of.

2. The plant itself might well be a source of pride to any city in America. There are bigger hospitals, of course; but nowhere a more modern, better equipped, more conveniently arranged institution of its size. It will be shown to visitors as typical of the best architecture in the city, combining permanence and utility with exceptional beauty and good taste.

3. The personnel of administration and staff is of the highest order. The hospital is under the general supervision of a board of trustees which includes a number of the most prominent people in New Orleans, a smaller hospital committee similarly constituted, and a Medical Advisory Board composed of five of the ablest physicians and surgeons. The staff comprises fourteen outstanding white physicians, most of them also teachers in Tulane University, and thirty-three Negro associates, the best medical talent of the colored group.

4. Flint Goodridge Hospital is a notable example of interracial cooperation. The financial campaign was interracial, (Negroes subscribed $84,000 of the total): the administrative boards are interracial; the staff is interracial. Working together in the finest harmony, these two groups are seeking not only to build for the Negroes of New Orleans the best hospital possible, but also to develop and train the best possible corps of Negro physicians, surgeons, and nurses. The genius of the institution is not that of doing something generous "for Negroes," out of the white man's wisdom and abundance. Instead, it is that of pooling the resources and the intelligence of both groups in a great community enterprise for the advantage of both — a policy that evidences a breadth of mind, of sympathy, and of cooperation that would be a credit to any community.

Flint Goodridge Hospital in New Orleans

A Bit of History

The original Flint Goodridge Hospital, which in February, 1932, gave place to the new, was opened to the public in 1916, through a merger of the old Flint Medical College property and the Sarah Goodridge Hospital, two institutions conducted under the auspices of New Orleans University. For fifteen years this institution, located in a three-story residence, rendered efficient service to a great many people.

At best, however, it was inadequate in space, equipment, and facilities. So in 1930, when plans were consummated for a merger of New Orleans University, Straight College and the hospital, to create a great Negro University named for Dr. J. H. Dillard, it was obvious that vigorous steps were necessary to put the hospital on a footing in keeping with the plan.

The New Flint Goodridge

A new plant was decided upon, a building campaign was projected, and the public responded enthusiastically with subscriptions aggregating $309,305. At a cost of $88,000 a site admirably adapted to the purpose was acquired—an entire city block in the heart of the Negro residential section, with direct access provided by three car lines. On this beautiful site the new Flint Goodridge immediately arose, a complete plant including three units—hospital, nurses' home, and laundry — surrounding three sides of the square, leaving in the center a beautiful and commodious court. The cost of the buildings was $295,000 and $70,000 was put into the new equipment, making a total outlay, including the grounds, of approximately $453,000. No pains were spared to embody in the building every feature of convenience and efficiency known to modern hospital construction and to supply everything in instruments and equipment that the most exacting could ask. Here is a brief summary of the more important facts about the plant:

Physical Equipment

Hospital buildings: Four stories and daylight basement, buff brick, stone trim; floors of terrazo asbestos and seramic tile; two operating rooms, with observation platforms; sterilizing room, with dual equipment; delivery rooms and sound proof nursery; $15,000 x-ray apparatus; pathological laboratory, fully provided; autopsy room; pharmacy, out-patient department with special treatment and surgical rooms; offices, record rooms, quarters for internes, kitchen and cafeteria; oil burning boilers of 200 horsepower; heating, electrical and refrigerating plants; two elevators; second floor sun terrace; three sixteen bed wards, with sunshine exposure on three sides; numerous small wards and single rooms; ball-bearing, adjustable beds; total bed capacity 100; radio connections in every room; indirect lighting throughout. Every need has been provided for — even quarters on the roof for the laboratory rabbits, sheep, and guinea pigs.

Nurses' Home: Two story, stucco; class rooms, library, living and reception rooms, kitchenette, small laundry, and rooms for fifty nurses.

Laundry: Fully equipped with latest machinery to do all the hospital work.

Personnel

The extraordinary personnel of administration and staff deserves more than a passing word. On the Dillard University Board which holds the hospital in trust, and on the hospital committee which exercises direct control, one finds a cross section of the city's most responsible business and professional leadership. Among the white members are the vice president of a leading bank and of a great daily paper, the collector of the port of New Orleans, a capitalist and business man, an outstanding lawyer. Among the colored members one finds a Methodist bishop, a successful druggist, a distinguished surgeon, and a leading physician.

Heading the Medical Advisory Board is a former president of the American College of Surgeons, the Southern Surgical Association and two National Gynecological Societies, and former chairman of a section of the American Medical Association. He is now Professor of Gynecology in Tulane University, and heads the gynecological departments of Charity Hospital and Touro Infirmary. Yet as a member of the Advisory Board and as a senior consultant he gives liberally of his best to Flint Goodridge Hospital and takes great joy in the service. Another member of the Advisory Board is the executive head of Touro Infirmary. He has not only given the new institution the benefit of his knowledge and experience, but has also put at its disposal as fully as possible the training facilities of his own great institution.

A glance at the long roll of the hospital staff proper, comprising nearly fifty names, reveals the fact that much of the best medical talent of New Orleans, in both races, is at the service of Flint Goodridge Hospital and its multitude of patients. The staff meets monthly as a whole and by departments more frequently—in some cases once a week. The nurses and internes measure up to the same standard of efficiency in their several capacities. Engineers, clerical workers, orderlies, cooks, and waiters manifest a loyalty and esprit de corps that bind the entire staff together in a fine conspiracy of cheerful, efficient service. On every hand is evidence that their work is essentially a labor of love.

Purpose

The purpose of Flint Goodridge Hospital is two-fold: 1. To serve the Negro people of New Orleans as largely and efficiently as possible. 2. To provide a clinic for the further training of Negro physicians, and a hospital environment in which they can adequately serve their patients. While the second objective is apparently incidental to the first, it is in fact primary and the more important of the two. Not in New Orleans only, but throughout the country, Negro physicians have been greatly handicapped by lack of hospital connections. There are very few high grade hospitals where they may serve as internes, observe, or do post graduate work, and probably fewer still in which they have opportunity to practice. It is this imperative need that Flint Goodridge Hospital is primarily designed to serve, and in this field it is expected to make

On the second-floor sun terrace

its greatest ultimate contribution. "If it trains but one man a year in each department," said a member of the Advisory Board, "it will amply justify its existence."

In addition, the School of Nursing is training constantly from thirty to fifty fine young women in a three-year course which meets all the requirements of the State Board of Nursing Examiners and the National League of Nursing Education. The whole course is illuminated and vitalized by practical work and observation in operating room and ward. In this way it should turn out ten to fifteen graduate nurses a year, thoroughly trained and fitted for large usefulness.

Program

Flint Goodridge Hospital maintains a many-sided program of service. There are clinics, sometimes five a day, for various types of patients and diseases. Mothers and children predominate, and each receives the most careful individual attention. Here the knowledge and skill of the city's most distinguished specialists are available, if needed, for the service of the humblest Negro waif. Hundreds are treated in these clinics every month, many of them necessarily without charge. A dispensary supplies medicines at the lowest possible cost.

A remarkable type of service is rendered expectant mothers whose means are very limited. These come week after week for prenatal instruction and care, building up meantime by periodic payments of fifty cents a week a credit of ten dollars, which covers the entire cost of delivery and hospitalization.

Another advanced plan which Flint Goodridge is developing is that of group insurance of hospitalization. This plan

A. W. Dent
Superintendent of Flint Goodridge Hospital

so far has been made available to several employed groups, such as school teachers, government employees and Pullman porters. The plan provides that, by the payment of a small sum annually, each member of the group is guaranteed twenty-one days of hospital care a year, if needed. Many are availing themselves of this opportunity.

In view of the city's Negro population of 129,000, the hospital's hundred bed capacity should be taxed. In normal times it is planned that twenty per cent of the beds shall be free, while the others help to carry the expense of operation. In February, 1933, due to abnormal conditions, more than forty per cent of the in-patients were cared for without charge. It is typical of the spirit of the institution that nobody, other than the Social Service Department and the office, knows which are charity and which pay patients. A twenty-four hour ambulance service is maintained for emergency calls.

The hospital employs also a trained social worker who acquaints herself with the patients, and follows them into their homes with an additional touch of human interest and helpfulness. She investigates cases of destitution, puts the needy in touch with sources of relief, helps the untrained to make the best of their limited resources, and organizes clubs for mothers and children for instruction and entertainment designed to enlarge their lives.

An Expanding Horizon

One cannot overrate the importance of a program like that above. Yet, as stated before, the sponsors of Flint Goodridge Hospital believe it is rendering an even greater service in the training of physicians and nurses. Thirty-four colored doctors are studying in the clinic, diagnosing and treating cases, performing operations, and watching other operations at the hands of the most skilful surgeons and demonstrators. Some are getting special training in the treatment of eye, ear, nose, and throat; some in internal medicine; some in general surgery; some in pediatrics; some in x-ray work, or in the pathological laboratory. In this way the beneficent service of Flint Goodridge Hospital will be steadily multiplied through the years in the work of scores whom it has prepared for larger usefulness.

An Outline of the World History of the Negro, in a Thousand Words

ALFRED EDGAR SMITH

SINCE the Paleolithic Age, man has been differentiating. Natural intermixture being checked by changing topography, differences in conditions bred varieties of man.

South of the Sahara in Africa, the Negroes appeared, equipped by conditions with black to blackish skin, thick lips, and frizzy hair; more nearly like original man in appearance than the depigmentated Northern (blond), and Southern (brunette) European. Similar conditions produced a similar race in Australia and vicinity, the Australoids. Intermixture and varying conditions produced brownish to black races in Northern Africa, and a brown Asiatic type in India and vicinity.

In Africa the Negro was most numerous and most pure of type. Through the early ages of his civilization, his culture developed rapidly and spread through Northern Africa to the Mediterranean world. His language was at first a basic near-Hamitic, but the gradual consolidation of the local varieties of Negroes into large units, saw the spread of the Bantu tongue, which radiated from the interior to all but Egypt and the far corners.

The early Mediterranean Civilization saw a succession of conquerors, and in the 8th Century B. C., the black Kingdom of Ethiopia in Eastern Africa, made its one mighty bid for world supremacy. Egypt was conquered by

Negroes and enjoyed one of its greatest periods of internal development under the black monarch who founded the XXV Dynasty. Nearly a century later, Egypt fell before the Assyrians, and Ethiopia withdrew homeward, to reach her greatest cultural and commercial development a century before the time of Christ.

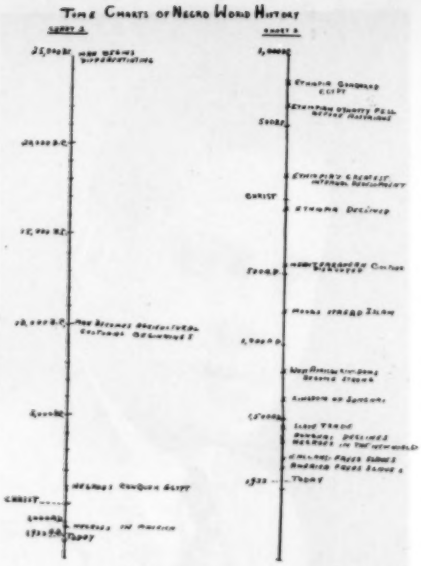
The break up of Ancient civilization during the first to fifth centuries A. D., witnessed the decline of Ethiopia. Culture in East Africa declined, but the spread of Islam by the dark-skinned Moors, seemingly revived culture to the West. Great Kingdoms arose on the Niger river,—the *Mali* and the *Mossi*, and West African civilization reached its zenith with the Kingdom of the Songhai (Songhois) in the 15th Century A.D. Jenne and Timbuctoo became great cities with Universities, for two centuries seats of an unbelievable culture. Beginning the 17th Century, West Africa was split asunder by internal strife, and yielded later to the firearms of the Europeans.

As early as the 15th Century, greatest Spain sought manpower for her West Indian sugar islands. A traffic began in Negro slaves first from Spain, where they had been introduced through Portugal, and later, aided by strong Negro coastal tribes, from Africa directly. Black men replaced red, as slaves in the Caribbean.

Europe cast covetous eyes, and a century later England dominated a then organized traffic in black men. 1526, Negroes were unsuccessfully introduced to the mainland of America (Virginia) from Hispaniola (Cuba). 1619, a boatload arrived in Virginia direct from Africa. By the 18th Century there were 50,000 Negroes in continental America. The American Revolution found 500,000.

The Negro did not accept servitude without a struggle. There were bloody insurrections, and there were friends who inaugurated (1688) a movement against the traffic. Humanitarianism was checked by the stress of the American Revolution and shortly after, the Cotton Gin and contemporary conditions made the Negro slave invaluable to the South. Importation was guaranteed and reproduction encouraged. In 1800, Negroes numbered a million, ten per cent of whom were free. For half a century they populated, empowered, and enriched the South; and continually agitated for their freedom.

The North led the agitation; the white humanitarians and free Negroes. 1812, Negroes fought in the war, and some won their freedom. Regular routes of escape to the North and freedom developed. 1833, England freed all Negroes in her Dominions, and free West Indians joined the agitation in the North of America. Mulattoes, produced by intermixture with whites and Indians, were most militant.



These Charts are intended as aids to forming proper time relations. Chart 1 conveys the relation of the Negro's History with the History of Man in general. Chart 2 conveys the relation of the Negro's History in America, to his World History.

1861, contemporary conditions set the North and South at war, with Negro slavery an incidental issue. Free after the war, the Negro struggled with the problem of economic adjustment.

Slowly he conquered a high death rate, illiteracy, prejudice, and economic dependency. 1930, much prejudice still existed, many legal rights were still denied by fraud; but philanthropic aid and his own patient endeavor were sending him up the economic scale. He had reduced illiteracy from eighty per cent (1870) to ten per cent, and had produced contributions of national repute in literature, art, and education. He produced folk-music during his slavery, that is the basis for latter day musical composition. The Negro Church gradually separated from the parent white Church, and proved one of the greatest forces of unification and uplift.

Today, the Negro remains concentrated in the South of the United States in spite of various waves of migration. There was one major "exodus" (1879) and a large industrial migration during the World War. There is some concentration in the larger cities of the Northeast and Northwest; but of the total Negro population, 11,890,498, about sixty per cent still live in the rural agricultural South. He is still struggling in that section to stamp out the last vestiges of slavery.

He numbers but nine and seven-tenths per cent (9.7%) of the American population; but he is a much discussed and intrinsic industrial factor in American life. Nearly half his numbers are mulattoes, and curiously enough, his Negro blood is recognized as the more potent, and every person with a "discernible" trace of Negro blood is classed a Negro.

Africa has been partitioned between the Nations of Europe (this partitioning being an indirect cause of the World War), with two exceptions. A black monarch still rules in Abyssinia, and Liberia is a Republic of former American slaves and their descendants. The continent is being stripped of its raw wealth and native culture seems degenerate, — disrupted by exploitation. African art, however, has spread around the world, and many of its basic principles are (consciously or unconsciously) in universal use. Modern research and unbiased study are yearly bringing to light startling evidences of African culture and its national import.

The West Indian Negroes have produced heroes, founded a Republic, and since their freedom made considerable progress. The less prolific Asiatic type is disappearing by dying out and intermixing.

NOTE: In the belief that certain of the material contained in the first half of this article may be considered revolutionary, I suggest as illuminative and instructive: The modern work of the English L. S. B. Leakey, *Stone Age Cultures of Kenya Colony* (1931); G. Elliot Smith, *The Evolution of Man* (1924); and the works of Sir Arthur Kieth. Leo Frobeenius' *Voice of Africa,* is an old standby, and the Frenchman B. Marcellin's *Fossil Men,* is very good. Hooton's (Harvard U.) work on *Prehistoric Man* presents the views of an American Scholar, and the clash of the "Asiatic cradle" and "African cradle" theories as championed by Osborne (Columbia U.) and Gregory (Columbia U.) respectively is most enlightening. I most heartily recommend the works of an unassuming scholar, internationally lauded by his contemporaries, William Leo Hansberry (Howard U.). His monographs on Anthropological African Negro Origins are priceless. Authorities supporting the theories in the last half of the article are generally known and their works readily available. For a short comprehensive survey of the whole field covered, use W. E. B. Du Bois', *The Negro.* There is none better.

Max Yergan

By CHANNING H. TOBIAS

IT was in the fall of 1911 that Max Yergan first came to the attention of Y.M.C.A. leaders. William A. Hunton, David D. Jones and C. H. Tobias, then student secretaries of the International Committee of the Y.M.C.A., were conducting a Bible Study Institute at Shaw University, Raleigh, N. C. They noticed among the young men of the committee of arrangements, a particularly bright fellow scarcely out of his teens who busied himself in making the visiting delegates welcome and in cooperating with the leaders in the carrying out of the program.

The following spring, this same young man accompanied the Shaw delegation to the Kings Mountain Student Conference. At the conference, he showed the same spirit of willingness to help by assisting the leaders in booking student interviews and doing almost everything that came to hand in helping to make the conference function smoothly and effectively. After this first conference session, he became one of the officials of the Shaw Y.M.C.A. and was sent to the student conference annually.

In 1914, the Kings Mountain Conference was not held because of a great student convention in Atlanta. Yergan was not a delegate from Shaw to this convention, but so strongly had he impressed himself upon one of the student secretaries that this secretary made it possible for him to attend the convention by lending him the money to pay his expenses. It was at this convention that Yergan made his final life work decision. Previous to this time, he had been thinking of studying law. At the Sunday afternoon meeting of the convention, which was composed of nearly a thousand delegates—students and faculty members from eighty different institutions, he was on the program for brief remarks along with three other young men and in his remarks he stated that when he came to that convention he was thinking of the profession of law as a life work, but that the messages of the convention and the whole atmosphere had so influenced him that he had come to the decision of devoting his life to some form of Christian service. This was his senior year at college.

The following year, after having made up his mind that he would do Y.M.C.A. work, he went to Springfield Training College. After studying there a year he was called into the service of the International Committee to work among the students of the Southwestern field.

At the close of his first year of service in this field, he attended the International Convention of the Y.M.C.A. at Cleveland. While there he heard among other messages, a ringing appeal from E. C. Carter, then National Secretary of the Y.M.C.A. work in India. This was in 1916, just in the midst of the World War. Carter was making an appeal for forty men to go back with him to India to serve the Native troops. This appeal so strongly impressed Yergan that he came immediately from the Convention to the Student Conference at Kings Mountain and made known to Dr. J. E. Moorland, then Senior Secretary of the Colored Work Department, and to C. H. Tobias, who was directing the Student Conference, that he had heard this appeal of Carter's and had decided that he should respond to the appeal. Both Moorland and Tobias told him that they did not see how they could do without him so critical was the situation in the student field at that time with Tobias, upon whom the major responsibility rested for directing the work, in a precarious condition of health; but that if it seemed to be the clear call that he should go to India they would not stand in the way.

This was in June. Within five weeks of this time he was on shipboard with more than thirty other men on their way to India. He served several months in India and then was told that he had the opportunity of going into either the Mesopotamian or East African campaigns accompanying the Indian troops. He found difficulty in choosing between these two fronts. How he had longed to go to Mesopotamia where he might see those Bible lands about which he had heard from his early boyhood! The call of the blood was stronger, however, and he decided in favor of going to East Africa. Accompanying a detachment of Indian troops he landed in the late fall of 1916 at Dar-Es-Salaam, East Africa. There he remained for nearly two years serving all kinds of troops—Indian, West Indian, and troops from all parts of Africa.

In spite of repeated attacks of African fever, he did his work so well that Major Webster, the British official in charge of the Y.M.C.A. work in the area, cabled to Dr. John R. Mott in America that if he had any other colored young men like Yergan to send six others to East Africa. Dr. Mott read this cablegram to the Colored members of the National Staff assembled at Atlantic City and requested that they get busy immediately to find six additional men. Beginning at Atlantic City with a young man who was rolling chairs on the board-walk (a form of summer work that Yergan himself at one time engaged in), the six young men were recruited and sent to Africa.

Yergan was privileged to remain several months after they arrived, but at the end of his two-year period, he was so weakened by fever that he had to be invalided home. It was while he was lying in his hammock on the deck of the vessel just before it pulled out that he heard the screams of the African boy who had looked upon him as friend and older brother for several months, and the need of permanent Association work among the Natives was indelibly impressed upon him. As he sailed out of the port of Dar-Es-Salaam with the shrieks of this boy echoing and re-echoing in his mind and heart, he determined that he would return to Africa.

Upon reaching America, an attempt was made to have him divorce everything from his mind and take a much needed rest. This he refused to do, insisting that he had to go into the schools and colleges to make known to the students what he had seen in Africa and to challenge them to a response in gifts of money and life in the interest of Africa's redemption. He set out upon his journeys with a weakened body but a determined heart.

After several weeks of this sort of visitation he was called into the service of the United States Army—the United States then being in the War. He was made a chaplain and stationed at Camp Lee, Virginia, where he served until the close of the war and the mustering out of the troops.

Following his discharge from the Army, it became necessary for the Y.M.C.A. War Work Council to send him to France to finish up work among the colored units of the Expeditionary Army. This being completed, he returned to America and started upon the agitation which resulted in the action of the International Committee in authorizing the initiation of work among the Natives in Africa.

Yergan was chosen as the first worker and sailed for South Africa in November, 1921. Upon arrival at Cape Town, he encountered suspicion on the part of Government officials and even on the part of church workers, for American Negroes are always viewed with suspicion in South Africa until they prove themselves and the worthwhileness of their mission as Yergan finally did.

In his twelve years of labor among

(*Will you please turn to page* 166)

The Rosenwald Conference

THE Conference recently held in Washington, under the auspices of the Rosenwald Fund, has not been fully comprehended by most Negroes. It was not the usual conference, and it did not turn out exactly as it was planned, because two elements in its composition were absent.

The plan was to have employers of Negro labor meet organized white labor and the representatives of colored workers; and there, in the presence of scientific students, to seek to work out an economic program for the Negro race with reference to these various interested parties.

Unfortunately, however, the employers of labor refused to take part. We are told that five hundred letters sent all over the United States, inviting them to come and sit in conference, were ignored, except in a single case, where one head of a personnel department was present. In the same way, the American Federation of Labor refused to sit in conference with the Negroes. This left a conference dominated by statisticians and social workers. The result was, naturally, a bit one-sided, although of undoubted value.

The conference studied the population and occupational trends of the Negro in the whole country and in New York City. Monroe Work pointed out that the distribution of Negroes in the main classes of occupations has changed considerably, from 1890-1930. The most striking change is the decrease in the percentage of those engaged in agriculture and domestic and personal service, and the increased percentage of those engaged in professional service, in trade and transportation, and in the manufacturing and mechanical industries. Manufacturing and mechanical industries during this time have increased from 5.6% of the population to 18.6%, while trade and transportation have increased from 4.4% in 1890 to 10.6% in 1930.

In studying the relation of the Negro to unemployment, there was a sincere effort to show that Negroes were holding their own in construction work, steel, food products and coal: that is, that proportionately to the numbers employed, at least where the numbers were large, they were not being discharged more largely than the whites. The difficulty with this statistical proof is the difficulty with all statistics. Usually, statistical proof falls into two parts:

1. A study of a given area or example.

2. A judgment as to how typical this example is of the whole situation.

In the first part, the statistician is a scientist whose conclusions may be followed. But in the second part, he may be doing some wide guessing or making absolutely invalid assumptions or resting in deepest ignorance. For instance, Joseph H. Willits of the Wharton School of Science, University of Pennsylvania, came to certain conclusions about unemployment among Negroes in Philadelphia. These conclusions were based upon a study of certain small sections of the Negro population, and Mr. Willit's assumption was that these areas were typical of the whole Philadelphia Negro population. There was absolutely no proof or even probability that his assumption had any validity whatsoever. And this illustrates the difficulty of statistical presentation which is not willing, frankly and fearlessly, to acknowledge the limitations of its conclusions.

Some conclusions were of interest. F. D. Tyson of the University of Pittsburgh said of the Negro in the Steel Industry:

> The generalization seems warranted that despite the severity of the depression, the Negro worker has maintained his sure foothold at the base of American industry. Again, a number of the reports indicate that selective processes have been taking place and that an increasing number of the Negro employees are being retained at semi-skilled, or, at least, higher than common labor positions. In several large plants these groups are well in excess of one-half of all Negroes employed. And there is no reason to doubt that with the resumption of industrial production, the expansion of employment of the Negro in the Iron and Steel industry will be renewed.

Professor H. L. Morris of Fisk said of Coal:

> Negroes have made a place for themselves in the bituminous coal industry. The evidence in West Virginia seems to point to the fact that they have not suffered more severely from displacement in the industry than have other miners. The Negroes, along with other miners, have suffered as much from partial employment and irregular employment as from unemployment. The miner who gets only one or two days' work a week with the present low wage scale is apt to be in a worse economic condition than the unemployed miner who receives relief.

Charles Johnson spoke of the Negro in the skilled trades:

> Negroes have a history in the skilled trades beginning with the founding of the American colonies. Their position in these trades, in the new industrial direction and emphasis, has seriously declined in importance. While contributing 9.7 per cent of the population and 6.3 per cent of the workers in manufacturing and mechanical industries, they are as yet but 3.12 per cent of the workers in important skilled crafts. Their greatest numerical importance at present is in those crafts which are waning, and their smallest unit concentrations are in the fields of new industrial emphasis. The greatest single loss, over the past decade, was in the number of carpenters, a condition which reflects both technological improvement and displacement by white workers, largely on racial grounds. However, the rates of Negro increase in all these skilled lines, considered as a whole, is twice as rapid as the increase for all workers. Significantly, the older concentrations of Negro skilled workers are being broken up, scattering skilled Negro workers in smaller numbers over more fields.
>
> There are consistent gains for both skilled and unskilled Negro workers in the building construction, but this is a field which, in terms of unemployment, has suffered most violently of all large industries from seasonal and cyclical depressions, and from technological development.

Ira Reid spoke of the professional and business group:

> Our professional group is, for the first time, pressed with the demand for finding a market for its services. Habituated to being called upon for its services, it is increasingly ill at ease. Its average income has never been on a par with the standard of living demanded. For the miserably paid professor there is no escape to business for larger income. . . .
>
> In the field of business, it must be remembered that the development of a sound, efficient and effective business and owner class means the development of a highly individualized business economy—a business conceived in the spirit of individualism, organized for profits and perpetuated by its motives. Yet, instances of capitalistic enterprise in fields other than finance are still extremely rare, and almost uniformly short-lived. . . .
>
> Negroes have slavishly taken over the form and spirit of modern industrialism when they might have given some attention to (1) the development of cooperative economic techniques in which the Negro mass might share in both the control and the profits; or to (2) the organization of interracial business enterprises reaching for a security not otherwise obtainable, avoiding the tragic waste we have experienced with separate white and black institutions, but conserving the social values which led us to organize them.

Southern agriculture was discussed mainly by people who knew nothing about the Negro, but who assumed that what was true for agriculture in general was true for Negro agriculture,—an astonishing assumption. The one fine exception to this was Arthur Raper's discussion of the Negro farmer in the South. For plain speaking and fearless telling of the truth, nothing in the conference equaled this paper.

The Findings Committee found nothing and probably will not, which is no great loss. But T. Arnold Hill had one excellent suggestion:

> Nothing is more certain than that Negroes need to give more thought to their vocational problems. Their education must provide for correlation between formal academic studies and occupational information. If there is one human factor peculiar to the employment problem of Negroes, it is that they have been so long denied opportunity to compete with others in employment, that they fail to evaluate essentials necessary for success. Adequate re-employment of Negroes will not come unless they identify themselves with progressive economic thought. Mere identification with organized labor without penetrating into the fundamentals and tenets upon which labor's demands are based will not be sufficient.

Franklin Frazier had a good summing up of the bleak results of the depression on the Negro family:

> The migration of about two and a half million Negro peasants from the rural South to northern and southern cities since the opening of the present century has been accompanied by a severe struggle to survive in the keen competition in the urban environment. Considerable family disorganization, as indicated by high rates of dependency, non-support, desertion, illegitimacy, and juvenile delinquency, has been one of the main features of this struggle to survive. Moreover, this struggle has required that the Negro wife and mother become, to a large extent, a wage earner. But in proportion as Negro men have succeeded in getting a foothold in industry the Negro woman has been freed from this responsibility.
>
> The present economic crisis has tended to aggravate all of these aspects of family disorganization. Dependency has increased to the extent that in cities, where Negro families have been dependent largely upon the employment of Negro men in single basic industries, as high as forty to fifty per cent of the family are dependent upon charity. Because of the unemployment of men in industry complete or partial responsibility for the support of the Negro family has been thrown back to a large extent upon the Negro women. This burden has been increased because of the large proportion of Negro families with female heads.
>
> Lower standards of living, as the result of the depression, have resulted in wiping out of financial reserves; the loss of homes, insurance policies, and furniture; the borrowing of money from friends and relatives; inadequate clothing and food; and in some places a reduction in the school attendance of children. The unfavorable effects upon family unity and morale have been indicated in the addition of relatives and strangers to the family group; the necessity to send children to relatives and friends; increases in desertions and juvenile delinquency; and a loss of work habits especially on the part of men together with a loss of the spirit to carry on the determined struggle which the competitive life of our cities requires.

After all, the real value of a conference like this is the human contact. It is difficult to realize this or definitely to provide for it. If one should ask a couple of hundred people interested in the Negro problem, white and black, to come together and get acquainted with each other, probably most of them would not think it worth the time. But after a long and somewhat tiresome program is set out, and abstruse compilations carefully and conscientiously treated, although many of the conferees cannot and will not listen to the papers, they all listen to each other. They come to understandings concerning personalities and methods and conditions; and if only on such occasions the lunching places could be centralized and the hours indefinite in length; if the recesses could be longer than the sessions; if in some way the conferees could come to understand that they themselves were more important than their written thoughts, the settlement of human problems would be easier and quicker.

Withal, the Negro race is under obligations to Mr. Embree and Mr. Arthur for their hard work in organizing and financing this conference, which will mark another step in the development of the American Negro, not for a definite accomplishment or an entirely new body of knowledge, but for that growth of wider acquaintanceship between colored and white Americans which is vital.

As compared with the funny conference which the Sage Foundation conducted in the same place a few years ago, this was a vast improvement: discussion was free even to Communists; fear was absent; and so was the woman who knew it all and did all the talking.

Toward a New Racial Philosophy

An African's Point of View

By LADIPO ODUNSI

IT should have become evident some years ago that a new programme and a change of policy were urgent needs for the twelve million Negroes in the United States. The present economic catastrophe has made the needs more pressing and we should be glad that THE CRISIS, with the usual enlightenment which characterizes it and justifies its existence, has been bold enough to formulate a plan which ought to set every right-minded Negro thinking. The compromising methods and *laissez faire* of a few decades ago are out of place in an age where might is still right and in a world where minorities have no rights.

The programme arrives at an opportune moment. A wave of nationalism is slowly spreading over the British Colonies in West Africa; the discontent among the natives of East Africa is reaching such a pitch that an open breach is not within the bounds of improbability; the tension in South Africa is growing more acute and the youths of the whole African Continent are thinking on lines which were beyond the comprehension of their grandfathers.

For years past Africans have been viewing with dismay the trend of thought expressed by some of the Negro American leaders. Whereas Africans, especially young Africans, looked at American Negroes in the light of brothers, a narrow sense of nationalism pervaded the utterances of the latter. It would have been humorous were the results not likely to be tragic. The Negro "renaissance" and the advent of the Negro intelligentsia, however, brought out new hopes, for these expressed in a vague way the sentiment of Africa being their spiritual home, nevertheless demonstrating their total ignorance of present-day Africa. This sentiment is foreign to the mass of the Negroes in America who consider themselves first and foremost Americans and who give no thought for the future of Africa.

The programme THE CRISIS outlines ought, therefore, to serve a doube purpose; it ought to arouse the mass of American Negroes to their full sense of duty as black men and women and it ought to assure the people of Africa of a new spirit of co-operation and brotherliness among that mass.

But the programme sets out a few problems which look important and difficult in themselves but which are really no problems; perhaps they may constitute problems to American Negroes with their varied social observances and sophistication whereas they easily solve themselves to an African. It is beyond my imagination, for instance, to give thought to the fact that twelve million Negro people can ever wish to merge themselves into a white population, however dominant; in fact, to destroy a whole race in a sub-continent. If there is any determination among the mass (and this must be inculcated) why should social ostracism be such a sore point? Why all these superficial emulations of the white man?

The future of the American Negro is in his own hands and not in the hands of a few well-meaning philanthropists or unscrupulous politicians. The

strength of the Negroes is immense; so are their potentialities. They alone can organize their society as they please; they can break the shackles which have always girded them in America and which have only loosened a little since the emancipation.

Why should Negroes want to forget their past, even the terrible record of slavery days? It is their sole inheritance; it is the account of masters hardly civilized and it ought to serve to goad them on to great things. Why should they be ashamed of being black and go to lengths to alter their physical appearance to conform as much as possible to the ideals of the white man? There are a hundred and fifty million blacker men than they in Africa and their blackness is their pride, their distinguishing feature and, they hope will be, in a changed society which they would bring about, the hallmark of a great race.

Once American Negroes have altered their outlook and discovered the shallowness of their American nationalism, it will be the duty of every one to work for the attainment of the new order of society; it will be a society in which the race will be economically independent and whose pride will lie in belonging to a great brotherhood. The path will not be easy, but it will have to be necessarily based on the realisation of Africa as a spiritual home and the future of Africa will be the concern of Negro America. All the prejudices and factors in the way of the realisation will have to be swept aside. The colossal ignorance among the mass of the present state of affairs in Africa must be shattered. The wicked hold of Negro Christianity must be loosened to pave the way for a new rationalisation in religion. (The emphasis on Christianity must be pardoned; but a religion the ethics of which encourage meekness in the hope of a heavenly greatness cannot be tolerated among an oppressed minority. It is not Christianity I attack but the peculiar exposition of it by the mass of American Negroes.) It can only tend to make the mass contented in the face of the greatest oppression and perpetuate the exploitation of the mass and all the attendant injustices. The interest of American Negroes in politics will have to be confined to where they are particularly affected; any participation on the broad outline of politics will be so much wasted energy. There will have to be a new orientation in political conceptions. Socialism is not a distasteful political philosophy and the benefits of co-operatives among an economically servile unit are incalculable. The future of the Negro will rest on his economic state; everything else will be subservient to it.

Having analysed the broad outline of the aims, the means to reach them will be easy. There will have to be plenty of self-sacrifice and industry. The new contact with Africa may start by trade or by other factors but the two peoples have a lot to gain by mutual understanding and co-operation.

We are on the eve of a great chapter in the history of the Negro race; it is the duty of Negro America to take the lead and the great Black International will soon be a reality.

The Rising Sun

A Story

By ESMA RIDEOUT BOOTH

KAPENDA yawned and sat up. It was still dark in the hut but he could hear the rooster crowing outside. His mother's and sisters' places on the other side of the fire were empty. The women were preparing to go to the fields. He lay down again but suddenly sat up. To-day he must decide. No longer could he put it off. Quickly he readjusted his clothes. His dressing did not take long, for he had slept in all that he owned, a loin cloth that had once been a bright red but was now a dingy gray, and a shirt that was little more than a neck band and rags. The sun had not yet come up over the trees and he shivered as he stepped out of the close room. He was a tall well grown boy of fourteen and had to bend almost double to go through the low door. Not a man was stirring. The chants of the women could be heard as they started their day's work. Carefully the boy poured a few drops of water in his hand and made his morning ablutions. Everyone was saving of water in Kapenda's village, for the stream was some distance away. Perhaps the women were even more careful than the men, for they had to bring it. There was even talk of moving the village as they had moved six years before.

Hearing sounds in the hut next to his, Kapenda walked quickly away in the opposite direction from where the women were working. He did not want to talk to any of the boys this morning. The high grass by the narrow path was wet with the heavy dew and Kapenda slowed his steps and walked carefully. He did not like the early morning. Arriving by the little stream almost hid by the jungle growth around it, he knelt and threw handful after handful of water into his wide open mouth. He crossed on a log and stepping aside from the path a little, threw himself down under a tree.

Should he go or not? For three long months he had been thinking, even since the day he had met Ndala in the path. Ndala was the son of the chief in the village to the setting sun.

"Moyo," Kapenda had greeted him enthusiastically, for they had been friends of old.

"Moyo," the other had returned his greeting.

"Where have you been?" Kapenda had asked, for the road was far from the village of Ndala. Too he wore a new dark blue loin cloth and an almost new khaki shirt from the pocket of which stuck a pointed round stick of blue. He carried a bundle.

"I come from school," answered Ndala, "It is the holiday and I go to the village of my father."

Ah, Kapenda remembered. He had heard that Ndala had gone to the school of the white people many many days' journey away. How he and the other boys had laughed at the thought of sitting for hours to study. But with great curiosity he had turned with Ndala and had begun to ask question after question. What strange things Ndala had said! What stories that could not be true! But the last words had stayed and had caused Kapenda much thought and even some wakeful hours by the fire at night. "When the moon has been dead three times and comes again, I shall go to the school. Will you not come too?" How Kapenda had laughed at the thought. He, leave his freedom for the strange ways of school. He, a man, the son of the chief, go to work like a woman as Ndala had said the boys did. But always the thoughts would come back. "We must learn," his friend kept saying. Learn—learn what? Had he not gone with the other boys to the camp to learn the things of men? Could

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ALONG THE COLOR LINE

AMERICA

Stephens-O'Brien Bill

The amendment to the civil rights law promoted by Assemblyman James E. Stephens in the New York State legislature has been passed and signed by Governor Lehman. The act as passed by the Upper and Lower House, reads: "It shall be unlawful for any public utility company, as defined in the public service law, to refuse to employ any person in any capacity in the operation or maintenance of a public service on account of the race or color or religion of such person." The N.A.A.C.P. gave Assemblyman Stephens its support.

Civil Rights in the Bay State

An amendment safeguarding the Negro race against possible distinction or discrimination in the issuance of circulars, pamphlets and booklets of fashionable resorts was adopted to House Bill No. 611 of the Massachusetts Legislature. The bill was unanimously passed.

Civic Tribute

Los Angeles' most representative citizens gathered at a citizens' banquet in honor of Mrs. Bettie Hill who was selected by the League for its award this year as the citizen who, within recent years, has made the most outstanding contribution to the civic and social welfare of colored citizens of this community. The League thanked Mrs. Hill for her work in the Y.W.C.A., the Urban League and the N.A.A.C.P.; for her "courageous, almost single-handed and victorious fight" in preventing segregation in the public swimming pools, and in the organization of women's study clubs in California.

Federation of Clubs

Mrs. Rebecca Stiles Taylor, one of the founders of the Savannah Federation of Colored Womens Clubs, has returned to the presidency of the organization. The Federation disburses more than $6000 yearly of the funds of Chatham County and Savannah through its Child's Clinic and Home for Girls.

Essay Contest

On the basis of research, originality and literary merit twenty-two awards will be given to high school and college students who compete in the Omega Psi Phi fraternity annual essay contest. The contest will close September 30. The subject for college undergraduates is, "The Significance of the Achievements of Negroes" and for high school students is, "Why Mention the Negroes Accomplishments?" For information write to Robert D. Baskerville, 60 North 36th Street, Philadelphia, Pa.

Pictorial Social Service

The Pittsburgh Urban League has been presenting its annual report effectively on the movie screen. During the past two years the League has trailed its groups and classes with a camera and taken pictures of its typical activities and work in the Recreation, Visiting Teacher, Industrial and Civic Departments.

Pot and Kettle Again—See page 165

G. B. S.

Bernard Shaw never misses his opportunity to say a word for black folk. As reported by The *New York Times,* he said in the Canal Zone, when asked for his opinion of American speech as compared with that of England:

"American is possibly the language of the future. English has too many consonants, but in America the Negroes have dropped the consonants, and so much has been dropped out that it is becoming intelligible."

He said American speech grew richer because of words picked up from immigrants.

"Where do you think civilization is going?"

"Civilizations grow up and then disappear, to be replaced by other and stronger civilizations. For all I know, the next great civilization may come from the Negro race."

N.A.A.C.P.

In a twelve-day campaign conducted by Mrs. Daisy E. Lampkin, Regional Field Secretary, closing May 17, 1933, 1,060 members handed in $1400. The Women's Division was headed by Mrs. Agnes C. Stevenson and the Men's Division was headed by Samuel M. Parr. Of course the women led with $808.92. This splendid membership came as a result of a year of successful activity on the part of the Pittsburgh Branch of which Homer S. Brown is President and Mrs. Jeanne S. Scott, Secretary.

24th Annual Conference

The Chicago branch of the N.A.A.C.P. will be host to the twenty-fourth annual conference June 29 to July 2. The conference opens Thursday, June 29, with a discussion of the legal defense work and of work conducted by the branches. Friday, June 30, will be devoted to the subject of employment and the part young people play in the association's work. Saturday morning the question of the effectiveness of the traditional line of attack of the N.A.A.C.P. will be discussed. The Madame C. J. Walker medal will be presented to Dr. Charles A. J. McPherson, of Birmingham, Ala.

Thursday evening will be devoted to the welcome addresses and the keynote speeches. Friday night Rayford W. Logan of Washington, D. C., is to speak on "The Growth of Liberal and Radical Thought Among Negroes," and Miss Sarah Alice Mayfield, of Birmingham, Ala., will tell of the present attitude of southern white students toward the race problem. John Gray, Chicago student leader, will speak also.

Saturday night will see the formal presentation of the nineteenth Spingarn medal to Max Yergan. Miss Marion Cuthbert, New York, will speak on "Honesty in Interracial Relations." Sunday, July 2, at the closing mass meeting Charles H. Houston of Washington, D. C., Walter White and Dr. Paul Douglas of the University of Chicago will be the speakers.

Progress in Race Relations

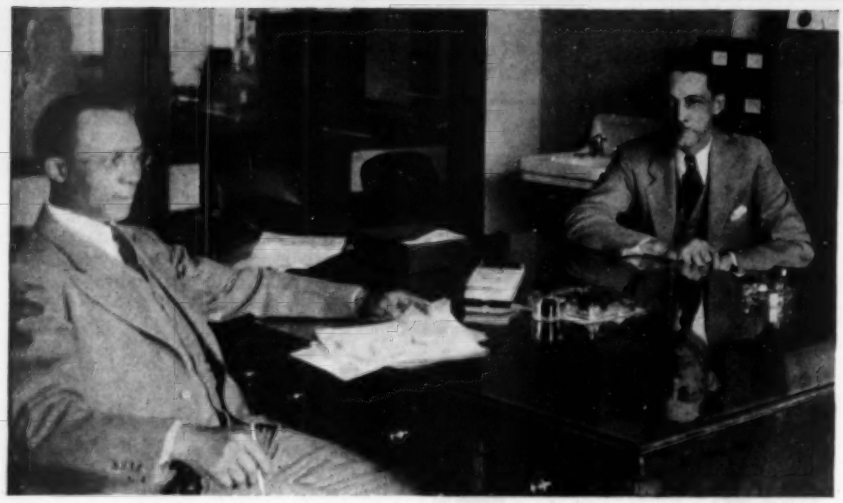
"How far on the road toward improved race-relations in the United States, in the 20th century, does 1933 find us?" is the subject about which the National Interracial Conference, opened June 18th, revolves. The Interracial Commission of the Chicago Urban League, an affiliation of over 60 leading civic organizations serving as a clearing house in its field, is sponsoring the Conference. It will serve to focus attention, during the World's Fair, upon interracial progress and provide a review of methods and efforts in solving interracial problems.

Negro Youths!

The International Negro Youth Conference is being held from June 20-23 in Chicago at the Good Shepherd Congregational Church. Negro youths are called upon to discuss and develop a program of concrete activity on the problems that they face.

Continental Congress

Led by Norman Thomas some two hundred delegates to the Continental Congress for Economic Reconstruction, Washington, D. C., checked out of Cairo Hotel when the management refused to register two Negro delegates. Accompanied by two thousand of their fellows a spontaneous parade protested racial discrimination in the "seat of liberty." To the *New Leader* it was "an amazing discovery not



Secretary Archie L. Weaver and President A. C. McNeal of Chicago Branch N.A.A.C.P.

merely that Washington hotels discriminated against Negroes, but that in the capital of the nation, on property owned by the War Department, Negroes could not be received in tourist camps."

C. M. E. Building

The C. M. E. Church in Jackson, Tennesee, called the "Capital of Colored Methodism" recently dedicated a new $125,000 building. The building is to be used as a publishing house.

EUROPE

Parisian Mood

Latest stories from Paris tell of an encounter of Bessie de Saussure, formerly of "Blackbirds," and a noted entertainer, with an American girl who insulted her in Lizeaux's cafe. Bessie gave the American a knock-out blow. When the lady was revived she ordered the young person who had helped her, to "take his black hands off." Thereupon the young miss was knocked out again. To avoid further trouble the Parisian local police arrested the American visitor for disturbing the peace.

International Film

Aeolian Picture Corporation has acquired the American rights to the internationally produced sound film "Hell on Earth" in which a colored European star, Louie Douglass appears in a prominent role. Plans are being made to bring the director of the play, Victor Trivas, to the United States.

Visit of a King

His Highness, the black Emir of Katsina, an African ruler from the British Sudan, has made his third visit to England; the other two being in 1921 and 1924. He journeyed overland from Nigeria to Khartoum, and then to Mecca, the holy city of his religion. He is accompanied by his wife, his brother and wife, two sons, two grandsons, a priest and counsellor. One of the Emir's sons speaks English fluently, and a former Acting Lieutenant Governor of the Northern Province is acting as a guide and interpreter. He had an audience with the King, a reception by the Prince of Wales, and visited the Colonial Office and Houses of Parliament.

In England

Canon C. T. John, a black man, was consecrated as Assistant Bishop of the Niger at Lambeth Palace Chapel, London, England, in May. Every seat in the chapel was filled and at the subsequent luncheon at Thames House, the Bishop of Leicester presided. Among the speakers was the Bishop of Rochester and Mr. Ladipo Solanke, a West African student. Bishop John afterward spoke at a missionary meeting in Albert Hall. Bishop John will have charge of 407 districts in West Africa.

An English play, called "Gallows Glorious," whose central hero is John Brown, has been written by Ronald Gow and is having wide popularity. Also, Eugene O'Neill's "Emperor Jones" is going to be filmed, probably in Haiti, with Paul Robeson as the Emperor. It will be a talking picture.

In Portugal

The 22nd meeting of the International Colonial Institute was held in Lisbon in April. The Colonial Minister, Dr. Armindo Monteiro, Portuguese Colonial Minister, made the opening speech.

ART

Music for Legislators

Marion Anderson world-known contralto entertained the House of the Pennsylvania State Legislature on one of the last days of its session. News of Miss Anderson's singing was brought to the Senate Chamber across the corridors and many senators left in time to hear the singer's last numbers. Representative Hart, colored member of the House, acted as Speaker for the day.

At the White House

At the close of the state banquet in honor of former Premier Edouard Herriot of France, the Glee Club of Hampton Institute entertained guests of the President and Mrs. Roosevelt. The young singers under the direction of Clarence Cameron White were received with much pleasure and applause.

For the second time this spring the Morehouse College Glee Club gave a program of songs and spirituals for President Roosevelt. The quartet known throughout the south features weekly broadcasts over Station WSB in Atlanta.

Are You Listening?

"Weary Land" is a new radio serial coming over Columbia Station WHK, Cleveland, and starring Blanch Ella Johnson, Cleveland high school teacher and Dr. William P. Saunders, X-ray specialist. They have been gathering material for three years.

Jethro

The Pageant of Jethro, "The Ethiopian who gave mankind the idea of representative government," has been presented in the Academy of Music, Philadelphia, by Cheyney students. The *Philadelphia Ledger* said:

"It is a fair summing up to say that nothing altogether like 'Jethro' has been seen before and that those possessing sensitiveness to the finer potentialities of the stage who missed it have genuine cause for regret."

Negro in American History

A southwide study of the Negro, "America's Tenth Man," in United States history was recently sponsored by the Commission on Interracial Cooperation. Award of $50 was made to the high school of Biloxi, Miss., for outstanding work in the outlined study and for the most effective group participation in the educational project. Over 500 pupils of the school participated. They investigated local conditions affecting Negroes, presented public programs and wrote papers. Professor George L. Blackwell who promoted a similar study in the Central high school. St. Joseph, Mo., and Miss Frances Everett, leader of the Biloxi pupils were also granted awards.

Carnegie Art Gift

A collection of 5000 photographic reproductions of masterpieces of art including reproductions of architectural sculpture, stained glass windows, black and white prints of cathedrals, and copies in color of world famous paintings has been given to Atlanta University by the Carnegie Corporation. Each copy bears the notation of the title, artist, date, classification and the materials used and the present location of the piece. The collection is housed in the exhibition room of the university library.

Hollywood Extras

In Constance Bennett's new picture "Bed of Roses" look out for George Reed, Billy McClain, John Larkin, Oscar Smith and Gertrude Howard, colored actors taking part in important scenes. Harvey Brooks and Ben F. Ellison, clever lyricists, have been signed by Paramount Studio to write the scores for Mae West's new film "I'm No Angel." R. K. O. Studio is making a travelogue film in which thirty Negro extras appear.

Student Honors

J. H. Lillard, senior student at the University of Nebraska, has been chosen one of the five most outstanding students of the Fine Arts Department. His acting in two university plays, "The Road to Rome," and "Porgy" secured for him an engagement to play in "The Trial of Mary Dugan" by a stock company of Lincoln.

College Stage

At the University of Illinois in the beautiful playhouse for student drama, Lincoln Hall Theatre, three Negro plays were recently presented. The plays selected were Eugene O'Neil's "The Dreamy Kid," Ridgeley Torrence's "The Rider of Dreams" and Paul Green's "The No 'Count Boy." Helping to sponsor this and future projects is "Cenacle" a society of Negro students who hope to foster "a deeper appreciation of, and creative work in, Negro arts and letters."

WEST INDIES

Trinidad

Mr. Louis Halzey McShine, son of the Honorable Dr. A. H. McShine, O. B. E., founder of Trinidad Cooperative Bank, won the open Island Scholarship for Queen's Royal College for 1932.

Barbados

Mr. R. C. Springer, the 1929 Barbados Scholar, has been awarded an honorary scholarship at Jesus College, Oxford. Springer received First Class Honours in Mathematics.

Mrs. Florence G. Browne, a social worker of Barbados, is dead. She was founder of the Baby Welfare League and worked hard for the uplift and education of the colored women. She was honored with membership in the Order of the British Empire.

Guiana

V. T. Williams of British Guiana, has obtained a certificate as an aeroplane pilot at the London Aeroplane Club. He was educated in British Guiana, Holland and at King's College, London.

Jamaica

Jamaica has two Rhodes scholars at Oxford who won honors during 1932. Other Jamaican students won distinction in London, Edinburgh and McGill.

Montserrat

The little island of Montserrat, celebrated in 1932, its 300th Anniversary. It was settled by Irishmen in 1632, who were attacked by the native Indians, but the island was finally subdued and began to export tobacco and indigo. Negro slaves were then imported, and finally, emancipated. The white population disappeared by amalgamation with the Negroes and Indians. Tobacco was replaced by sugar and now by sea island cotton.

AFRICA

Black Rulers

Akenzua II, the new Oba of Benin, was installed April 5 by the British Lieutenant Governor of the Southern Provinces.

Nearly 5,000 natives, including 300 horsemen, attended the funeral of Paramount Chief Solomon of the Zulus at Mahashini, Natal, South Africa. The government was represented by the British Commissioners and two Magistrates.

The Ancient Black Man

A royal tomb has been unearthed at Hoggar in the Sahara, where the veiled, black Touareg warriors live. In the tomb, there are eleven chambers which reveal a civilization dating from Greek or Roman days. Besides these, there were skeletons and weapons, dating from the Stone Age, together with prehistoric drawings and inscriptions. This shows an ancient civilization long forgotten.

West Africa

Dr. Norman Leys, the well-known English authority on Kenya, has been visiting West Africa and comparing it with East Africa. He says in *West Africa:*

"I was greatly struck by the fine atmosphere — not the buildings and other externals—to be found at Achimota under the extremely able guidance of Mr. Fraser. Undoubtedly the College is producing a class that will be in conflict with the old African society, but the general spirit of the place is such that this should lead in no way to what is loosely termed sedition. Undoubtedly, too, ex-Achimotans will not follow existing ideals, for there is no earthly reason why African development should be limited to what the European chooses to regard as 'truly African,' . . .

"Travelling on the boat I was on, were two Africans, but they were allotted a dining-table to themselves, in which I understand is the usual way, and there was consternation among the passengers, and even ship's officers, because a European girl danced with one of them. I trust I did not add seriously to the mental discomfort of the passengers when, with a European lady from Achimota, I availed myself of an invitation to dine with the segregated pair."

French Africa

The Governor-General of French West Africa, at the recent Annual Assembly of the Council at Dakar, drew attention to the success in the cultivation and spread of bananas which had increased from 2,800 tons in 1927 and reached 16,000 tons for 1932. France will soon derive her whole cotton supply from the great bend of the Niger. In spite of stringent economy, there were 48,000 pupils in 370 government schools and 8,000 pupils in 66 private schools. The two secondary schools at Kakar and St. Louis had over 500 pupils. Medical and sanitary services had greatly increased, and important railway extensions were being made. Against this, he notes native unrest from crop failures and high taxes. A number of war-like expeditions have been undertaken against the French authorities. Imports and exports had fallen off in value, although in actual tonnage, they had held their own.

DIED

The Reverend Henry Hugh Proctor, nationally prominent clergyman, pastor of the Nazarene Congregational Church, Brooklyn, New York, author and interracial worker.

Professor S. J. Reid, organizer of the first public school for Negroes in Chatham county and prominent educator in Savannah, Ga.

John B. Key, financier and real estate owner of wealth in Phoenix, Arizona.

Albert Burgess, former Assistant City Attorney and the first lawyer admitted to the practice of law in St. Louis.

Solomon Ka Dinuzulu paramount chief of the Zulu who reigned for twenty years: 1913-1933.

MEMBERS OF THE MOREHOUSE COLLEGE QUARTET

Simon C. Clements, Edward R. Rodriguez, Kenneth R. Williams, Wilson P. Hubert

Miss Calac of Washington, D. C.

The vaudeville evangelist, Dr. G. Wilson Becton, victim of a bullet wound.

AWARDS

Permanent possession of the Grand Trophy awarded in the third annual statewide Music Contest held in Durham to Dudley High School, Greensboro, North Carolina.

The 1933 *Opportunity* Literary Award of $100 to Arna Bontemps, author of *God Sends Sunday* and twice winner of the Alexander Pushkin Poetry Prize in *Opportunity* Literary Contests.

To three high school students awards in a group of contests in which pupils of 2000 high schools throughout the United States competed. To Ruth Cook, Bloomfield, New Jersey, honorable mention, in the Witter Bynner Scholastic Poetry Contest; to Estelle Rooks of New York City, second prize in the poetry contest; to John Patton, Pittsburgh, Pa., first prize in pottery; his work was on exhibit at the Fine Arts Galleries of Carnegie Institute, Pittsburgh.

Appointment as assistant to the city engineer to R. Lynch Conway of Peoria, Illinois.

To Mr. Charles H. Williams, Director of the Department of Physical Education at Hampton, a silver engraved plaque from the C. I. A. A. in appreciation of Mr. Williams' twenty years of effort in the field of Negro collegiate and scholastic athletics.

To Thomas Jones of Omaha, Nebraska, superior rating in the baritone division of the Nebraska state music contest at Kearney.

To Miss Amanda E. Peele, a fellowship awarded by the General Education Board. Miss Peele will continue postgraduate studies in biology at Cornell University.

Gold Medal to Robert Brown of Maywood, Ill., who finished fifth in the *Daily Times* WBBM spelling contest.

Membership in Sigma Xi, national honorary scientific society, to Elmer E. Collins, senior at the University of Iowa medical school, who has led his class in scholarship for four years.

To Dorothy V. Clark of Norfolk first place in the Virginia State Oratorical Contest, held at Union University. To Ouida Jackson of Cleveland first prize in the sixth annual oratorical contest sponsored by the Improved Benevolent Protective Order of Elks of the World.

The Ernest Fahnestock medal to Thomas Quailes, Jr., a detective of the 18th division, New York City. Quailes was one of the 19 policemen given awards for deeds of conspicuous bravery during 1932.

Tammany appointment as City Marshall to Javan A. Steele of New York City.

Music Scholarship to the University of Syracuse to Newell C. Fitzpatrick, head of the Voice Department of Knoxville College School of Music.

Admission to the New York State bar to Mrs. Eunice Hunton Carter and Miss Lucille Edwards.

To Alice Owens second place in the Doll Making Contest of the Los Angeles Museum and Otis Art Institute for her doll made of tar.

To Bordentown Manual Training School's educated cow, recognition on the "Honor List" of the Holstein-Friesian Association of America. "Winterthur Great Segis Kava" has a milking record of 3,998 quarts of milk and 423 pounds of butter fat for 305 days.

WORK, WASTE AND WEALTH

1,000 Negro Workers

A report in the American Journal of Public Health presents important findings in the study of a group of 1000 Negro factory workers. They were taken from groups employed in the manufacture of metal products, roofing, cotton products, chemical fertilizer, leather goods and glass products in the metropolitan area of Cincinnati. Only 1 of the 1000 men was considered to be essentially free of physical defects. Of the 999 men with defects 8 knew or admitted knowing of their existence prior to the examination. Major defects outnumbered minor ones among the workers 10 to 1. How the men endured the great amount of physical exertion exacted of them was a matter of wonder to examiners. However, the endurance powers of the workers was not long; most suffering breakdown relatively early in life.

The President and Labor

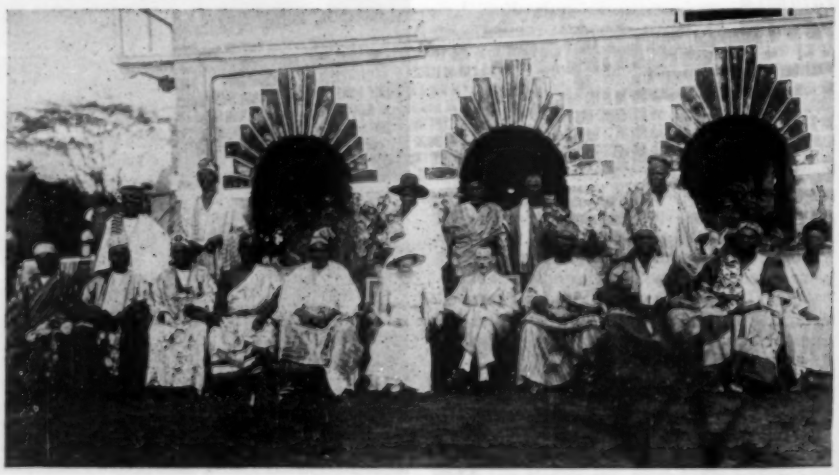
According to a letter received by Eugene Kinckle Jones, Executive Secretary of the National Urban League and signed by the Secretary of Labor, "the special problem of the more than ten million people who belong to your race" will not be forgotten. Special memorandum was sent by Mr. Jones to President Roosevelt on "The Social Adjustments of Negroes in the United States."

In the Coal Fields

White and colored members of the Progressive Miners of America are on strike in the soft coal fields of southern Illinois. Agnes Burns Wieck, State President of the Women's Auxiliary describes the conditions there as a state terrorism. Men and women have been whipped and shot and National Guardsmen have been called into action.

Boulder Dam

On the huge construction project, Hoover Dam, rechristened by the new administration, Boulder Dam, only two of



Fifteen chiefs of Ijelen Province taken at Ijelen Ode with the Resident and Mrs. H. M. Brice Smith

the 4,080 full time workers employed are Negroes. During the two years that the dam has been under construction no more than thirty colored workers have been employed at one time. In July, 1932, W. A. Betchel of the Six Companies stated that colored men would be given a fair number of positions in such capacities as they were capable of filling and that they would be furnished accommodations without segregation.

SCHOOLS

Books to Read

Pauline A. Young, Librarian of Howard High School, Wilmington, Delaware, has written a bibliography for school libraries for the Wilson Bulletin for Librarians, May, 1933. It contains a list of twenty-six books; three by W. E. B. DuBois, three by Carter G. Woodson, two by James Weldon Johnson, two by Jessie Fauset, and eleven others by colored writers and five by white writers.

Professor Retires

Professor M. A. Menafee, who has been for 32 years connected with Vorhees School as treasurer, bursar and vice-principal, retired this June from active service in the school.

Intercollegiate Agriculture

Honors in the sixth annual Intercollegiate Agricultural Judging and Essay Association competition went to the Hampton team, with Florida A. and M. College second and Virginia State College third. Virginia State won first place in the essay contest with the subject of "Practical Farm Relief."

SPORTS

One Man Circus

Jess Owens, fleet-foot Cleveland schoolboy, has run away from all the adjectives in the sports writer's vocabulary, the *Cleveland Plain Dealer* states editorially. But the same paper's sports writer says: "With the greatest display of individual brilliance in the thirty year history of the event, Jesse Owens today changed the annual Ohio Scholastic tract field championships into a one-man circus and sent 1000 spectators away from Ohio stadium firmly convinced that they had just seen the eighth wonder of the world. Making his third and final appearance here as a schoolboy, the ebony comet broke the world scholastic broad jump record, tied the accepted world 220 and 100-yard dash records and brought his 880-yard relay team to a new state mark. After stepping over the take-off board on a magnificent leap that carried him 24 feet, 9¼ inches, Owens came back on his final trial to sail 24 feet, 3¾ inches through space, far enough to crack the old national scholastic record by 3¼ inches."

Winners

Willis Ward of the University of Michigan scored eighteen points and took the honors for the best individual performance at the Big Ten track and field meet held at Dyche stadium, Northwestern University. Willis won first place in the 100-yard dash and high jump and second place in the 120 high hurdles and broad jump and took the medal as outstanding star of the meet.

At the Illinois State meet held at Champaign, Lu Roy Hayes of Chicago finished fourth in the 220 low hurdles.

One colored boxer, Thomas Chester of Brooklyn, N. Y., won a title in the National Amateur Ring Title held at the Boston Arena.

MR. JAMES CROW

Forest Growing

Fifteen colored recruits at the reforestation camp at Camp Dix, New Jersey, charge that discrimination in housing and food was allotted Negro companies as white recruits crowded the camp. There are about 600 Negroes and 800 whites, who have come from New Jersey and New York City, in the camp. Meanwhile the probation officers for Thomasville, Ga., state that they have received no instructions for registering colored men for reforestation.

No Trespassing

In order to avoid riots and to promote peace and harmony between groups Governor William H. Murray of Oklahoma issued an executive order directing Negroes and whites to confine their activities and operations to definite, separate and segregated areas in Oklahoma City.

Third Degree

"They took me to the morgue and put me in a coffin. Then they asked me again did I know anything about these robberies, and when I told them again, 'Before God, I don't know anything,' they closed the lid down on me," testified Richard Fisher against the methods of third degree used by New Jersey state police. The troopers are to be arraigned on this and other testimony by several colored youths of Salem, New Jersey.

Jesse Owens at the Ohio Scholastic track meet

Fort Huachuca

At Fort Huachuca, Arizona, where the Twenty-fifth Infantry is stationed, Negro soldiers of the higher grades, entitled to houses under army regulations, are unable to secure shelter for themselves and families. Reports state that the post is quartering white civilians in homes to which soldiers are entitled. Without quarters several soldiers of the higher grades have had to go on furlough.

Gold Star Mothers

Eighty colored Gold Star mothers sailed on June 23 on a jim-crow boat to make the pilgrimage to the graves of their sons. There are approximately 568 mothers who were eligible to make this sixth and last journey to the graves of those who fought and died "to make the world safe for democracy."

Let's Buy and Read

The Tragedy of Lynching. By Arthur F. Raper. University of North Carolina Press.

This is one of the best studies of lynching ever issued and its value lies in the fact that it was done mainly by Southern white people. We have often criticized the inter-racial movement, as led by the Commission on Inter-Racial Co-operation, which has its headquarters in Atlanta. We did not like its white-washing of the Derricotte case, and its earlier attacks on lynching seem apologetic; but recently, it has seemed to us to be getting into its stride, and certainly, this study by Arthur Raper, with the assistance of W. R. Chivers, a colored professor in the Department of Sociology at Morehouse College, and other white and colored persons, is epoch-making. We simply quote two paragraphs:

"In 1930, twenty-one persons were lynched in the United States. Six of these were in Georgia; four in Mississippi; three in Texas; two in Indiana; two in South Carolina, and one each in Oklahoma, Alabama, North Carolina, and Florida. The Florida victim was a foreign-born white; the other twenty were Negroes."

"Mobs are capable of unbelievable atrocity. James Irwin at Ocilla, Georgia, was jabbed in his mouth with a sharp pole. His toes were cut off joint by joint. His fingers were similarly removed, and his teeth extracted with wire pliers. After further unmentionable mutilations, the Negro's still living body was saturated with gasoline and a lighted match was applied. As the flames leaped up, hundreds of shots were fired into the dying victim. During the day, thousands of people from miles around rode out to see the sight. Not till nightfall did the officers remove the body and bury it."

Postscript
by W. E. B. DuBois

OUR CLASS STRUGGLE

IN the Marxist patois, the "class struggle" means the natural antagonism and war between the exploiter and the exploited; that is, between those persons who own capital in the form of machines, raw material and money, and who can command credit, and that other large mass of people who have practically nothing to sell but their labor. Between these two classes, there can be no peace because the profit of the capitalist depends on the amount of surplus value he can extract from the work of the laborer.

One no sooner states this than the expert would say immediately that there is no trace of such class struggle among American Negroes. On second thought, however, he might modify this and say that the occupational differences of American Negroes show at least the beginnings of differentiation into capitalists and laborers.

Of Negroes, 10 years of age and over in gainful occupations, there are:

Skilled laborers	331,839
Semi-Skilled laborers	734,951
Farmers	873,653
Common laborers	3,374,545
Trade and Business	52,957
Professional	119,827
Civil Service	15,763
Total	5,503,535

Of the farmers, 181,016 were owners. The others were tenants. We may, therefore, say that the capitalistic class among Negroes would be among the following:

Trade and Business	52,957
Professional	119,827
Farm Owners	181,016
Civil Servants	15,763
Total	369,563

Most of these however depend for their income on labor rather than capital. Those in trade and business, include clerks, as well as about 30,000 investors of capital. And the professional men are not capitalists, except as some of them have saved money. The same thing can be said of the civil servants. The farm owners are by vast majority peasant proprietors, most of whom hire a little or no labor outside the family.

The most that can be said is that many of the people in this group have the American ambition to become rich and "independent;" to live on income rather than labor, and thus their ideology ranks them on the side of the white capitalists. On the other hand, the laborers, skilled and semi-skilled, and the tenants, are all a proletariat, exploited by white capital. One has, therefore, a rather curious arrangement, with the real class struggle not between colored classes, but rather between colored and white folk.

There is, however, an inner division that calls for attention because it emphasizes and foreshadows class distinctions within the race. And that is the existence of delinquency and dependency, of criminals and paupers. What is the extent of this class among American Negroes and what is the relation of the class to the workers and the more prosperous elements who have begun to accumulate property?

During the earlier history of the colored race, there was a natural social and class difference that came through the existence of mulattoes. In the West Indies, by French law, these mulattoes were free and often inherited wealth from their fathers. In many cases, they were carefully educated and formed a distinct social class, whose rank depended upon wealth, education and personal freedom. In the later history of the French colonies, and even more in Spanish and American colonies, persistent effort reduced this class to a semi-servile position, and it was the resentment against this that led the mulattoes to unite with the blacks in the Haitian Revolution and overthrow the whites.

In the United States, this color caste was dealt a death blow by the law that made children follow the condition of the mother, so that white fathers sold their colored children into slavery, and the mulatto ceased to be, in most cases, a free man. He inherited no property from his father and lost his right to education; although so far as he was free, he promoted schools, in centers like Washington, Charleston and New Orleans.

The color caste idea persisted after Emancipation, but was gradually driven out by the new economic organization. In this new economy there arose the criminals and paupers;—the direct result of the poverty of a suddenly emancipated class who had little or no capital.

The apparent criminality, however, of the Negro race is greatly exaggerated for two reasons: First, accusation of crime was used systematically in the South to keep Negroes in serfdom after the Civil War; and secondly, Negroes receive but scant justice in the courts. Most writers, today, have assumed on the basis of statistics, that because the Negro population in jails and penitentiary is proportionately much larger than the white population, that, therefore, the Negro is unusually criminal. But as Thorsten Sellin has pointed out in his note on the Negro criminal, "The American Negro lacks education and earthly goods. He has had very little political experience and industrial training. His contact with city life has been unfortunate, for it has forced him into the most dilapidated and vicious areas of our great cities. Like a shadow over his whole existence lies the oppressive race prejudice of his white neighbor, restricting his activities and thwarting his ambitions. It would be extraordinary, indeed, if this group were to prove more law-abiding than the white, which enjoys more fully the advantages of a civilization the Negro has helped to create." *

On the other hand, the peculiar result of the assumed fact that Negroes are criminal is that within the race, a Negro accused or convicted of a crime immediately suffers a penalty, not only of ostracism, but lack of sympathy. Negroes make comparatively little effort to defend the accused; they do not systematically look after them; the churches take little interest in delinquents, and the general attitude of the race is one of irritation toward these members of their groups who have brought the whole race into disrepute. This makes a peculiarly bitter feeling among the unfortunate of the race and the more successful.

So far as dependents are concerned, again the material which we have to measure the amount of dependents is inconclusive and unsatisfactory. There are such differences in policy in various states, such difference in treatment that it is hard to say what the condition is. It would seem, by a study of states where there is a substantial uniform

* The American Negro. P. 64. American Academy of Political and Social Science.

policy toward the feeble-minded and paupers, regardless of race, that there is a higher rate of institutionization among Negroes than among whites. And this would be natural unless corrected by taking into account the unequal economic and social condition.

Here again within the race, there is a certain resentment against a colored person who fails to progress as rapidly as the Negro thinks a black man must. When, therefore, such a person becomes a subject of charity and must be put into an institution, he is regarded not so much as unfortunate as in some vague way blame worthy. He hinders the general advance and even if he is not at fault, his existence is a misfortune. The real question, then, in the Negro race, is how far the group can and should assume responsibility for its delinquents and dependents, and cultivate sympathy and help for these unfortunates, and how far in this way differentiation into class can keep economic exploitation from becoming a settled method of social advance.

A PROTEST

The following speech was delivered in the House on May 11 by Mrs. Rogers, Representative from Massachusetts.

By
EDITH NOURSE ROGERS

I take the floor to protest against the brutal and unwarranted treatment of the nationals of Jewish extraction in Germany by Adolf Hitler.

Our forefathers fled from oppression to New England. We from that section especially sympathize with any persecuted race. Our heritage demands that a protest be made. Some will say that we should not interfere with the private affairs of the German people or with the internal affairs of that country. We must take note of such unjust and inhuman treatment as has been dealt out in Germany of late.

This race, so renowned for its ancient culture, its love of peace and simple living, has been persecuted for thirty centuries. The Jewish people have been driven from land to land, until they have become wanderers seeking a haven of rest and contentment in a world which does not hesitate to profit by their standards of culture and their example of loyalty to family and home.

America is deeply indebted to more than 300,000 young Jewish men who responded to the call to arms in 1917 and 1918. Their relatives are being subjected to this unwarranted treatment in Germany today. They are being driven from their homes. They are being forced to abandon their trades and professions without recourse to trial or law. They ask for nothing but simple justice—an opportunity to pursue the even tenor of their ways.

Under the Versailles Peace Treaty they were promised protection with other German minorities. They were granted all civil and political rights enjoyed by German nationals. They have the right to expect that these promises will be fulfilled.

Is it little wonder that these oppressed people look to America for help? When we recall the early history of our own nation we must expect the eyes of the less fortunate to be turned toward us for help. The action of the Hitler régime is so contrary to our ideas of justice and good government that we cannot at first comprehend the severity and cruelty of it all.

The Hitler order is directed against such renowned men as Albert Einstein, the scientist; Richard Willstatter, the chemist; Max Liebermann, the painter, and Jacob Wassermann, the novelist. Even their books and scientific researches are being burned in Germany today. It may be jealousy. It may be vindictiveness. Whatever it is, it is wrong. It is an outrage against a peaceful, home-loving people.

The following speech was not delivered in the Reichstag on May 11 by Adolf Hitler, Chancellor of the Third Empire.

By
ADOLF HITLER

I take the floor to protest against the brutal and unwarranted treatment of the Nationals of Negro extraction in America by the whole nation, and more especially by the South.

Our forefathers resented oppression. We Germans especially sympathize with any persecuted race. Our heritage demands that a protest be made. Some will say that we should not interfere with the private affairs of the American people, or with the internal affairs of the United States. We must take note of such unjust and inhuman treatment as has been dealt out by America for many years.

The Negro race, so renowned for its fine, primitive culture, for its love of music and art, for simple living, has been persecuted in America for three centuries. The Negroes have been stolen from their native land and made slaves and serfs in all America and form a despised caste in a world which does not hesitate to profit by their labor and to exploit their loyalty.

America is deeply indebted to more than 400,000 young Negro men who responded to the call to arms in 1917-1918. Their relatives are being subjected to unwarranted treatment in the United States today. They are bearing the brunt of the depression; they are losing their jobs; they are losing their homes; they are forced to abandon their trades and professions; they are receiving minimum of relief and help. Moreover, since 1889, 2,954 Negroes have been lynched and the whole race segregated and insulted by caste restrictions. They ask for nothing but simple justice and opportunity to pursue the even tenor of their ways.

Under the Versailles Peace Treaty, they were promised nothing; and one of the reasons that the United States did not join the League of Nations was that she did not propose to treat this disfranchised minority justly. Nevertheless, under America's own Constitution, Negroes have all civil and political rights. They have a right to expect that these laws will be fulfilled. But, on the contrary, three-fourths of the Negroes are disfranchised in defiance of law.

Is it little wonder that these oppressed black people look to Germany for help? When we recall the early history of our own nation, we must expect the eyes of the less fortunate to be turned to us for help. The action of anti-Negro prejudice is so contrary to our ideas of justice and good government, that we cannot at first comprehend the severity and cruelty of it all.

American prejudice has been directed against such well-known men as Frederick Douglass, the orator; Ernest Just, the biologist; Henry O. Tanner, the painter; Paul Laurence Dunbar, the poet; and Booker T. Washington, the educator, not to mention the continued abuse of great Americans who have dared champion the Negro, like William Lloyd Garrison, Charles Sumner and Thaddeus Stevens.

The lives and works and accomplishments of men like these are often unknown and neglected, or even disparaged in America today. It may be jealousy, it may be vindictiveness, whatever it is, it is wrong. It is an outrage against a peaceful, loyal, striving people.

OUR MUSIC

IF a trained Negro singer gives a concert in New York, or a trained colored chorus sings there or elsewhere in the North, there is a type of comment, always made concerning their singing which is stereotyped and inevitable and repeated from year to year ad nauseum. For instance, Olin Downes, of *The New York Times*, voiced it after hearing the Fisk University Choir at Carnegie Hall; and asks the listener to "compare last night's singing of spirituals with the manner of the singing in the drama of 'Porgy,' or the performances of the Hall Johnson Choir in 'Green Pastures,' which contributed so memorably to the effect of that production. Or let him attend a real religious revival in Harlem, as the writer has done. He will hear hymns and spirituals, but they will have an emotion that was not to be felt last night. That was one thing. Quite another thing is the wildness, the melancholy, the intense religious feeling communicated when Negroes sing in the sacred spirit and the uncorrupted manner of their race."

All this is to our humble opinion pure and unadulterated nonsense. What it really means is that Negroes must not be allowed to attempt anything more than the frenzy of the primitive, religious revival, "Listen to the Lambs" according to Dett, or "Deep River," as translated by Burleigh, or any attempt to sing Italian music or German music, in some inexplicable manner, leads them off their preserves and is not "natural." To which the answer is, Art is not natural and is not supposed to be natural. And just because it is not natural, it may be great Art. The Negro chorus has a right to sing music of any sort it likes and to be judged by its accomplishment rather than by what foolish critics think that it ought to be doing. It is to be trusted that our leaders in music, holding on to the beautiful heritage of the past, will not on that account, either be coerced or frightened into taking all music for their province and showing the world how to sing.

PHOTOGRAPHS OF GRADUATES

THE CRISIS would like to receive for reproduction in its Education Number, photographs of colored Americans who have received the degree of Master of Arts or Doctor of Philosophy during the academic year, 1932-33. Also, of those who have been elected to the Phi Beta Kappa or Sigma Xi, or who have achieved unusual academic distinction.

We cannot use all the photographs sent us, but we shall use as large a selection as possible. Also, it will be impossible for us to use group photographs or pictures of those who receive the Bachelor's Degree without especial distinction; and we cannot use the photographs of high school graduates.

We can only use original photographs. We cannot use prints or cuts. No photographs can be returned. All photographs must reach THE CRISIS office on or before July 22.

ADVERTISING PAGES REMOVED

MAX YERGAN

(Continued from page 155)

the Natives of South Africa, he has organized over 36 Associations among the students and initiated interracial discussion groups in the colonial colleges and universities which have led to better understanding between the Colonials and the Natives. So far-reaching has been his work that he is now looked upon as one of the Christian statesmen of that part of the world.

THE RISING SUN

(Continued from page 158)

he not shoot an arrow straighter and truer than any boy of the village as befitted the oldest son of a chief? Could he not run faster and could he not dance the dances with grace around the fire at night? Did he not know many good charms and medicines. And was not his wife already spoken and paid for, a slim little brown beauty who would soon cease being a child and become a woman. For a minute Kapenda let his thoughts wander to the girl who would soon be his, but he drew them back hastily. This other question must be decided. If there were other things to learn, he, the son of Kabasa must know them.

Noises and calls by the stream broke in upon his thoughts. The boys from the village had come down and were playing and fooling with each other. But they could not see him and he kept quiet. Before long the boys wandered away again. Kapenda turned over and went back to the important question. Should he talk with his father? The moon had been almost dead last night and if he wanted to go he must talk quickly. What would Kabasa, the chief of men say if his son wished to leave the village. Would he want him to come again and be chief or would he ask the child of Ngoi, another wife than his mother, to be chief after him. If he were not the son of Kabasa perhaps he could go. It would make no difference what the other boys did. Still if these were real things to learn, ought not he to learn them even more than all the others. Kapenda's head felt heavy with so much unaccustomed worry and he fell asleep for a time. When he awoke the sun was high in the sky and it was hot. For a while he waited, and as the sun fell he made up his mind. He would talk at once with his father. He would go to the school. He would learn all the wisdom of the paper that talked, of the marks that told people what to do when they were far away, of the rivers and lakes and strange far away places, and yes, of this great strange God man that Ndala had said was called Jesus. It was all good knowledge for him, son of Kabasa.

Straight to the palaver hut went Kapenda, for now that his mind was made up he must talk at once. Food was waiting but first he must have his request granted. He greeted his father gravely, and his father who was alone greeted his oldest and favorite son with affection and warmth. He was not an old man but was worn and thin. His face was scarred with small pox marks and the markings of his tribe but his eyes looked out bright and keen at his son.

"Father, I wish to ask a favor."

"Speak, my son."

"Shall I go to the school that is far off many days to the rising sun?"

The older man looked sharply at his son. "Ah, my oldest son, I have wondered and thought. I did not know that you would come to-day but I knew that sometime—sometime."

The boy looked at his father in surprise as the man's voice faltered. "You want me to go?"

The man shook his head. "I do not know, my son. I do not know. If your heart wishes to go, it is well. There are strange things to learn in the school. It is well to go and see. If they are good, bring them again to the people that you will rule. We do not know but it is good to find out. There is much sickness in the country. I have heard that there are medicines more powerful than ours. I have many wives. They say there that it is good to have but one. I do not know. I am old and I cannot go. If your heart wishes to leave the village of your father, go, but come again, my son."

The sun was falling, a great red ball behind the palm trees of the village. The boy and his father watched it together for a minute. A drum sounded in the distance. The young man turned and faced the gathering darkness where the sun would rise again in the morning but the older man did not move. Suddenly the boy threw open his arms and spoke, "To-morrow—to-morrow—I go toward the rising sun."

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